THE

CHRISTIAN FREEMAN.

Vol. III.] OCTOBER, 1835. [No. XXXVI.

UNITY OF CHRISTIAN EXERTION.

All sincere Christians must deplore the numerous divisions which exist in the visible church. Such splitting up into sects and parties, attended, as it has too often been, by a spirit of rancorous animosity, is not only essentially destructive of visible unity and beauty, but contributes to present the Gospel to the world under an unfavourable aspect. In other departments of knowledge and labour, men have discovered that union is strength; and, acting on the discovery, they verify our Lord's declaration, that "The children of this world are, in their generation, wiser than the children of light." Were Christians, as they should be, a band of brothers, with hearts of truth and lives of integrity, the angels of heaven would look on the moral scenery of earth with triumphant exultation. In our divisions, and consequent weakness, the fiends of the pit, and the foes of man, find the gratification of their most malignant wish.

Divisions among Christians, it is affirmed by some, have been of essential utility in the maintenance of pure and undefiled religion. The existence of different sects, and the appeal of all to the Bible, has been the means, say they, of leading numbers to the careful study of that book. The same circumstance has contributed to the uncorrupted preservation of the Scriptures, as the very jealousies of the various denominations constitute a guard around the sacred text. Such representations, however, are grossly fallacious. The true state of the case is, that division is an evil of enormous magnitude; but like other evils, it is made subservient, under the divine administration, to wise and beneficent purposes. *Division* in religion is no more a blessing of itself, than *cholera* is a blessing. That sweeping scourge was of great service to numbers, in pro-

moting among them habits of domestic and personal cleanliness, while it turned the attention of not a few more decidedly to their religious interests. Should we, therefore, court the recurrence of so fearful a visitation? Are we not rather called upon to use every precaution, under Providence, in order to arrest the progress of its "flying roll" of destruction? Surely it will be conceded, that a very small sprinkling of Christian principle is capable of accomplishing all the good that has been deceptively attributed to division; nor will any enlightened Christian deny that cordial and Scriptural union among the friends of the Redeemer would instrumentally carry forward the designs of the glorious Gospel with a power and rapidity of which, in our present circumstances, we can entertain no adequate conception. The state of the Christian world not only retards, but, to a large amount, neutralizes Christian effort. The forces which ought to be led against the common enemy, are employed in cutting each other to pieces. The horrors of civil war are substituted for the splendour and the triumphs of extending conquest. Oh! how should we have the union motto from our Saviour's intercessory prayer engraven on the tablet of our hearts: "That they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us; *that the world may believe that thou hast sent me.*"

The earth shall be filled with the knowledge of the glory of the Lord. Men shall see eye to eye, when the Lord shall bring again Zion. When shall these things be? We pretend not to settle the precise date for the commencement of the jubilee joy of a regenerated world. We labour not to fix the moment when the multitudinous jarrings and discords of human jealousies, passions and prejudices, shall die away in the richness and prevalence of heavenly harmony. We know that the doom of *division* is sealed; and though we do not, for the present, assume the office of prophetic calculators, we rejoice to think of existing darkness and distractions merging in the light and love of millennial glory.

We confess we are not sanguine with respect to immediate union among the elements into which the Church of Christ is divided. To form them into one compact living body, is not the work of a day, nor of a year. One generation may witness its commencement; another may be gathered to their fathers before its joyous completion. We limit not sovereign grace and mercy; but we look for the anticipated results, not by miraculous agency, but in the ordinary course of providential dispensation. Well, supposing formal union among the followers of

Jesus to be an object of somewhat remote attainment, what then? Are no steps to be taken with the view to secure, under God, a confessedly distant result? Is there to be no co-operation among the churches, in the mean time, for the advancement of those interests which meet their common approbation? We may not at once start into the perfection of Christian union; but are there not many objects, the promotion of which may, without compromise of principle, secure united Christian exertion? Have we not cheering illustrations of this species of exertion in the splendid career of Bible and Missionary Societies? Isolated effort were inadequate to move a single step in the path along which the combined force of churches and kingdoms is advancing in glorious march. Two are better than one; and a three-fold cord is not easily broken. Look to the blessed career of the British and Foreign Bible Society. Consider the thousands and the tens of thousands of copies of the Word of life, which have been disseminated by its active instrumentality. Reflect on the number of languages into which it has caused the Bible to be translated; and the millions of the human family to whom the sacred treasury is thus rendered accessible, and you will be furnished with a specimen of the happy fruits of the principle of religious association. Remember that it is the working of the same principle that sends the faithful and self-denied Missionary to the South Sea Islands; to the East and West Indies; to China; to the remotest corners of the habitable globe; conveying to people of every clime and colour, "the glad tidings of salvation through the blood of the Lamb." These may, at least, be regarded as prophetic of ultimate union among the members of the visible body of Christ. They point, not dubiously, to the latter day glory. They tell of opening scenes in which the power of love to God and man shall have a glorious triumph over deep-rooted hatreds and persecuting animosities. At present the devil may have much of his own way; his pride may contemplate the erection of the throne of hell's despotism on the fancied permanence of our religious divisions: but its basis shall pass away as the cloud of the morning, and its possessor shall witness the eternal overthrow of his usurped dominion. Let Christians, then, co-operate for the advancement of common objects. Such co-operation is attended with many present advantages to the cause of religion, while it is the welcome harbinger of ultimate Christian union to be followed by universal evangelization.

We rejoice in the broad and comprehensive principle of co-

operation, adopted by several of our Bible and Missionary Societies, in seeking the world's conversion to God. It is worthy of the genius of Christianity, as it multiplies, infinitely, the energies of those who are influenced by a common spirit of devotedness to the Saviour. The impulse which it has given to the progress of "pure and undefiled religion," has already been felt by the far distant heathen. As a powerful agency in the hand of God, its happy results are not matters of questionable existence. The good seed sown on the tops of mountains is springing up a luxuriant harvest; soon it will wave with prosperous fruit like the trees in Lebanon. What a delightful sample of the products of Christian co-operation!

Intimately connected with the extension of the Gospel, by means of missionary labour, is another department of Christian exertion, which seems to be wholly neglected. We allude to the measures which it is the duty of Christians to adopt for the purpose of guarding the interests of evangelical truth, where they have been established. The rapacious, but blind policy of nations, has frequently tempted them to extend illimitably their territorial possessions, without taking the necessary precautions for giving commensurate extension to the institutions of social order and good government. What has been the certain, though unforeseen consequence? Empires have crumbled to ruins. Those whose object and interest it was to consolidate thrones, and bind together power and perpetuity, have unwarily introduced into the very heart of their "great Babylons" the principle of confusion and desolation. Thus, grasping ambition has *its* reward; and the kingdom that scorned to be less than a world, falls to pieces under the weight of its own unwieldiness. Now, when one surveys the present relations of Christendom at large, are there not palpable indications that similar blindness has too often characterized the operations of Christian enterprize?

The Gospel being introduced into a country, and pretty generally embraced among the people, men forthwith rest satisfied that all is well; and, as the natural fruit of this satisfaction, they exercise no vigilance in watching its progress—they take no measures for preserving its purity. This unaccountable neglect especially obtains in relation to those states and kingdoms which have been long favoured with the light of Christianity. We are far from encouraging Christian enterprize to delay pushing forward its outposts into the confines of heathenism, but we would have it, at the same time, to maintain sleepless vigilance against the inroads of heresy. The standard of the cross

is planted on the enemy's strongholds; the banner of salvation waves in glory over the hosts of the Lord; nations swell the triumph of him "who goeth forth with his bow and his crown, conquering and to conquer." But what avail these blessings, if such a system, for example, as the so called Unitarianism, is to be substituted for the Christian religion? The first propagation of the Gospel in any land is generally conducted under the auspices of men of zeal and devotedness. The people receive the doctrines of grace with a portion of the joy and fervour with which they are promulgated. The blessing of heaven rests in sunny smiles upon the work, and the warm love of rejoicing hearts is given to the Lord their God. But the time comes for the apostolic men to be gathered to their fathers; and *then* is the season of trial to those who have believed "through their word." And how deplorably do the results of such trial, in many cases, correspond to the picture of Israel's apostacy, as it is furnished in the book of *Judges*. "The people served the Lord all the days of Joshua, and all the days of the elders that outlived Joshua, who had seen all the great works of the Lord, that he did for Israel. And also all that generation were gathered unto their fathers; and there arose another generation after them, which knew not the Lord, nor yet the works that he had done for Israel." The fervour of a country's first love evaporates, the knowledge of Christian doctrine fades away from the mind; and thus the people are prepared for the cold and barren speculations of the Arian or Socinian heresy, or for the more gaudy and imposing forms of Popish superstition. Popery is infinitely more durable than Arianism. Both, however, are only transition states, as is abundantly illustrated in the history and present state of continental Europe. Both, too, from their ultimate extravagance of doctrinal speculation, coupled with their defect in living religious power, go to prepare the mind sooner or later for the recoil which originates its abandonment of the unsafe regions into which it has been lured, and its return to the sure foundation of evangelical religion.

In the preceding remarks, we have had in view the religious state of Germany. It has been affirmed, and there is much truth in the affirmation, that among the lower and middling classes in Germany, the doctrines of Neology have not obtained much favour. Some of our readers will ask, what is Neology? A question of much simplicity, but not easily answered. Neology signifies *new doctrine*; and certainly it possesses the merit of considerable novelty. Neology is not exactly a system,

except it be a system to take the doctrines of divine revelation in succession, and labour strenuously to deny or overturn them. Thus the Neologians of Germany have long since disposed of the doctrine of the divinity of Christ, of the divinity and personality of the Holy Spirit, of justification by faith, of the atonement, and, as a matter of course, of all the doctrines which depend on the atonement. All this, however, is not a *tithe* of the destructive operations of Neology. It takes the facts of Scripture, and explains them away after a most edifying fashion. It finds in the word of God no miracles, no devil, no hell, no salvation of course, and scarcely a God; and, in fact, we should not feel any overwhelming surprise, after the feats which it has already accomplished, were Neology to announce, as the last and sublimest of its discoveries, that there is in the Bible—*just nothing at all!* Having conferred upon the world this last invaluable boon, Neology may contentedly yield up the ghost, and its friends may as contentedly sing its *requiem*.

We bless God that Germany, in a religious point of view, is not now what it was twenty years ago. There is a decided reaction in favour of evangelical truth. What is the duty of British Christians in regard to this happy movement? What was their duty long since? Why did not Britain come forward to fight the battles of the Lord, against the forces of German Neology? Is this object, or was it less important than the evangelization of the heathen? We unhesitatingly affirm it to be more important, because it would have tended to keep in working order a mighty religious machinery in aid of the Christian institutions of Britain and America. Some will assert the impracticability of effectively assisting the band of worthies, "few but undismayed," who, under circumstances of deep depression, have continued to stand by the Bible in the integrity of its facts and doctrines. We deny the assertion. Chosen men could have been poured into Germany, and supported there, through the liberality of British Christians, to strengthen the hands of the friends of Gospel truth, and to battle with the Goliath Neologians on their own favourite field of biblical criticism and interpretation. Did Christendom despair of meeting and foiling them with their own weapons? No; it is not come to this: or if such were the cowardly apprehension of the churches, it originated in their own ignorance. With inexhaustible stores of learning, the Neologians had not and have not the greater gift of philosophical acumen. It were easy to supply evidence of their losing themselves in the superabundance of their own erudition. Had there been, therefore, a stock of

mental power and Christian principle thrown into Germany, even when the interests of truth were at the lowest, it would have immediately told on the side of evangelical religion. Now this opens up an important field on which to employ unity of Christian exertion, and one which needs to be cultivated. Surely if the genuine sympathies of Christianity pervaded the churches—if each felt interested in the prosperity of all, the immortal energies which the Gospel awakens and consecrates would be called forth to meet the variety and the arduousness of the labours demanded by the Proteus shapes of opposing error. We hope to see the principle of unity of Christian exertion adopted more generally, and acted on more steadily, with the eye of faith directed to that God who, while Paul may plant and Apollos water, is alone able to give the increase. Nor would we have it forgotten that one, and not the least important part of the united exertion which we hold up to the approbation and adoption of all Christians, consists in combined supplication at a throne of mercy, for the more abundant communications of the grace of our Lord Jesus Christ, and for the copious outpouring of the Spirit of God upon all flesh.

WICLIF.

STUART ON THE ROMANS.

[WE feel pleasure in laying before our readers the following strictures on the above work of Professor Stuart, from the preface to the British edition, by Doctor John Pye Smith. The Doctor holds the work in high estimation, while he has taken the very warrantable liberty of pointing out some portions of it which do not appear to him to express the results of sound principles of interpretation rightly applied. We feel gratified with the favourable notice which Doctor Smith has taken of a Treatise on part of the Epistle to the Romans by the Rev. James Fraser, which ought to be more generally known. We understand it was highly valued by the late Doctor Thomas M'Crie.—EDIT.]

MR. STUART is one of the last men in the world to entertain the wish, that any should receive his sentiments without an independent conviction of their truth. I know that it is his warm desire to have his views, especially those in which he differs from divines and scholars of high character, subjected to the most rigorous yet upright examination; and that it would afford him the most sincere gratification to have any mistaken

argumentation rectified, and any errors disclosed, by the proper evidence.

On this account I entertain no apprehension of displeasing my honoured friend, when I acknowledge myself not convinced by his very able discussion of the question, whether the case put, and the description so pathetically drawn, in the seventh chapter of this epistle, refers to an unconverted man, or to the apostle himself, as a sincere and practical Christian. To my humble perception, the evidence in favour of the latter method of interpretation, seems more weighty than all which even Mr. Stuart has advanced against it. The scope of the passage (to evince the necessity of divine grace in order to the sanctification of the soul) appears to me to be well served by an exhibition of the self-displicency which a vigilant and tender conscience entertains concerning its own feelings. The instances of phraseology, in some respect similar, which the author brings forward, in order to shew that the brighter side of the picture admits an application to an unrenewed mind, are all widely different from the case before us. In all of them, the bearing of the language cannot be mistaken: for the characters were evidently ungodly, and the connected parts of each description even rest upon that fact, as prominent in itself, and principal in the argument. Here every thing in the interior and essential properties of the description, is of a contrary kind. I am much inclined to suppose, that the apostle had in his memory, and that he here vividly portrays, the feeling of his own mind, in the period, by him never to be forgotten, between his being struck to the ground near the gates of Damascus and his receiving peace of mind by faith in his gracious Redeemer. In that awful three-days, the SPIRITUALITY of the law of God was, for the first time since he received being, opened to his mental view. Tenderness of every moral feeling, the initiative but genuine love of holiness and hatred of all sin, were now implanted in his heart by the Divine hand. If, under discoveries less extensive of the glory of infinite holiness and justice, the patriarch cried out, "Behold, I am vile!" and the prophet, "Wo is me, for I am undone! I am a man of unclean lips!" —Well might Saul of Tarsus, with his heart now divinely renewed, and under the piercing discipline of the Spirit of grace, leading him "to know the law," give this largeness of scope to his expressions of penitential feeling. The waves and billows of sin, forcibly recollected though truly abhorred, overwhelmed his soul: deep called unto deep of vehement self-reproach and overwhelming wo: the supposition of pardon

and acquired holiness was far from his mind; probably he entertained not the faintest hope of either: his exquisite sensibility of moral feeling, in so fine and generous a temperament, now governed by a purity of principles perfectly new to him, could not but vent itself in expressions which the lapse of thirty years would not obliterate, but which it would be as absurd to understand in a literal and unmodified absoluteness, as his other declarations—that he was "the chief of sinners—less than the least of all saints—not meet to be called an apostle." These utterances of abasement and distress flow not from any unsanctified heart. Impassioned memory would give the force of action to the scenes which it raised up from the terrible gulf, out of which the mind entertained as yet no sense of deliverance; and hence the terms expressive of doing and working things most foul and abhorred, and of being sold for a slave to the most horrid tyrant, were employed. All this, though at such a distance of time, most suitably and effectively answered the purpose of the epistle, to prove that the moral law could excruciatingly discover sin, but could afford no deliverance from it. To those who have felt the bitterness of sin, and have struggled to be free from its hateful workings, who "sorrow after a godly sort"—"looking unto Him whom they have pierced; and mourning for him, as for an only son; and being in bitterness for him, as one that is in bitterness for a first-born;"—to them, the whole description will be no paradox. Upon the whole subject, I beg to recommend, to both the practical Christian and the theological student, a volume by the Rev. James Fraser, a minister of the Church of Scotland in the last century, and a man of rare talents and devoted piety, "The Scripture Doctrine of Sanctification; being a Critical Explication and Paraphrase of the Epistle to the Romans, chapters vi. vii. and viii. verses 1—4." It may be regretted that Mr. Stuart appears not to be acquainted with this excellent work.

From the leading sentiment of the first Excursus, concerning the application to our blessed Redeemer, of the term SON OF GOD, I must profess my dissent: but I need not here assign my reasons for adhering to the commonly-received doctrine, having done so in a work on the Person of the Messiah, published some years ago.

Fully according with the views of our esteemed author upon the profound and humbling subject of divine predestination, I cannot help lamenting, that, in Excursus IX., he has introduced passages from Augustine, the clearest thinker and the

most Scriptural divine of all the fathers—Anselm (Archbishop of Canterbury, one of the greatest and best of men in the worst of times, on account of the tyranny which he had to resist, and the superstition with which he was himself beclouded,)—and the excellent Dutch divine, Francis Gomar, the colleague and antagonist of Arminius; passages which are of a very offensive and revolting kind, but which would probably appear in a different light were they not torn from their connexion, or were they accompanied by the corrective and explicative influence of other passages from the same authors. Of such modifying passages, many might be found in Augustine; for example: "It was not the power, but the patience of God, that hardened Pharaoh's heart. When the stroke of God smote him, in his affliction he was humbled; but when divine forbearance granted him relief, again self-elated, he resumed his pride. It was no compulsory power of God, but his own wickedness and unconquerable pride continually acting against God's commands, that caused Pharaoh's heart to be hardened."* "No one can rightly say that this hardness of heart befell Pharaoh unmeritedly: on the contrary, it was the punishment due to his unbelieving disobedience, by the judgment of the retributing God."† Very numerous are the passages of this description in other parts of the works of Augustine. He was not indeed a perfectly consistent, any more than an infallible, writer; as he often ingenuously acknowledged. He did not always keep in view the distinction, of which he had some approximating conceptions, between the natural and the moral power of an accountable being. But surely we ought to pay a superior regard to the more constant and clear flow of sentiment in his voluminous writings, composed at different times, and in different degrees of his mental and spiritual progress; than to the less frequent, the harsh, and the obscure. As for the former of the passages which the Excursus cites from him (that from the book on Grace and Free-will), it is grievously disfigured by omissions, and by the suppressing of the immediate sequel, in which the African father earnestly cautions his readers against supposing that the hardening of the hearts of the impenitent is from any other efficient cause than their own wickedness and the merited judgments of God: and he enforces his admonition by citing (Prov. xix. 3), "The foolishness of a man perverteth his way, and his heart fretteth against the

* Homil. de Tempore; inter Homilias, 88.
† Exp. Prop. ex Ep. ad Rom. § 62.

Lord." In the whole passage, he beautifully displays the acts of penal retribution, including the *hardening* under consideration, as taking place in the strictest rectitude according to the deserts of the sinner; and as forming a contrast with the principle upon which salvation is bestowed upon sinful man, the principle of pure, unmerited, rich, and glorious grace.

Equally do I complain of the injustice done to Gomar, a faithful man of God, and a very valuable writer. I have diligently searched every part of his works that refers to this subject; but I can find no passage at all resembling the alleged citation. Yet there is much, very much, written in a deeply reverential spirit, and in the most temperate and judicious language, upon the subject of the divine decrees; and which is actually in the very strain of Mr. Stuart's happiest passages, and to the same tenor of sentiment.

With respect to the citation from Anselm, I can only say that, as Dr. Tholuck gives no reference, nor any hint to enable one to verify his citation, I have diligently searched the works of that great man, especially the express Treatises which refer to the doctrines of Grace and Predestination; but I have discovered no passage like that here alleged. On the contrary, I find many passages, ample and clear, upon the same subject, and indicating a fine judgment, a careful abstinence from rash speculation, or even unguarded language, and the most reverential spirit towards the deep things of God. For example: "I think that, by the grace of God helping me, I have proved that a perfect accordance between the foreknowledge of God and the free choice of man is by no means impossible; and that there is no objection to this conclusion which does not admit of a satisfactory answer. It is evident that predestination may be affirmed, not only of the good actions of men, but also of those which are evil: as God is said to do evil; meaning not that he actually works it, but only because he permits it; and so he is said to harden any man, when the meaning is that he does not soften; and to lead into temptation, the sense still being that he does not deliver from it. There is, therefore, no impropriety if, in this way, we affirm that God predestines wicked men and their wicked actions, when he does not rectify them. But we say that God foreknows and predestines things which are good in a more special manner; since he not only is the cause of their natural existence, but also of their moral quality, their goodness: whereas, with regard to evil actions, he is the cause [or support] of their essential existence, [*i. e.* the physical ground of the actions,] but not of their evil.

When the Scripture speaks on the side of grace, it does not subvert the freedom of human choice: and when, on the side of free choice, it does not exclude grace. When, for instance, our Lord says, 'Without me ye can do nothing,' he does not mean, Your own freedom of choice avails you nothing; but, it can effect nothing without my grace. And when we read, 'It is not of him that willeth nor of him that runneth, but of God who sheweth mercy,' it is not denied that man's freedom of choice is exercised when he wills and runs; but the intent of the passage is, that his so willing and running is to be ascribed, not to his own freedom of choice, but to grace. If to a naked person, to whom nothing was due on the ground of right, a garment were not given; or if, when given, he were to reject it; his nakedness would be imputable to none but himself. So when to a creature conceived and born in sin, and who has no right of claim for any thing but punishment, God grants to will and to run, the effect is 'not of him that willeth or of him that runneth, but of God who sheweth mercy:' and, as for him who receives not that grace, or who, having received, rejects it, it is not of God, but of himself, that he continues in his hardness and wickedness."* Now, let these citations be compared with that adduced by Tholuck and Stuart; and surely these will be allowed to have a claim to modify and explain that. If the reader will peruse the brief account of the character and writings of the excellent Archbishop, in Milner's History of the Church of Christ, Cent. XI. chap. v., he will find abundant evidence of humble and tender piety crowning a mind of uncommon strength and sublimity.

The fact is, that my valued friend has avowedly borrowed these quotations from Dr. Tholuck, who (admirable man as he is, and much more candid than many of his Lutheran brethren) is far from conceiving truly and rightly of the Calvinistic doctrines. It is further remarkable, with regard to the passage given as from Gomar, that it is taken from Mosheim, and he had derived it from our countryman, Jon Hales, of Eton, who embraced the side of Gomar's opponents at the Synod of Dort. Thus Mr. Stuart has the passage at third hand, subject to no small probabilities of an original misunderstanding or prejudice in the mind of Hales.

While I thus acknowledge my difference of views, in a few

* From the *Tractatus de Concordia Praescientiae et Praedestinationis, necnon Gratiae Divinae, cum Libero Arbitrio,* Qu. i. cap. 7. Qu. ii. cap. 2. Qu. iii. cap. 5.

respects, from those of the amiable, acute, and pious author, I repeat my earnest hope that this learned and laborious work will be extensively useful, as it is well calculated to be so: and I conclude this recommendatory preface by borrowing his own words, (p. 544.)—"When will it be believed that scorn is not critical acumen, and that calling men heretics is not an argument that will convince such as take the liberty to think and examine for themselves? When will such appeals cease? And when shall we have reasons instead of assertions, criticism in the place of denunciation, and a full practical exhibition of the truth, that the TESTIMONY of the DIVINE WORD stands immeasurably higher than all human authority?"

CHURCH REFORM IN SPAIN.

SUPPRESSION OF MONASTERIES.—SUPPRESSION OF THE JESUITS.

IN a late number of the *Christian Freeman*, it was mentioned that 890 monasteries had been suppressed in Spain, and their property confiscated. More recently the Queen has issued a decree suppressing the Society of Jesuits, and directing the application of the property of that order to national purposes.

The order of Jesuits was suppressed in Spain by Charles III. in the year 1767. In 1815 the Society was established again by Ferdinand, and with it the Inquisition. Again, in July last, the order was suppressed by the royal authority, its property seized for the use of the nation, and five rials a-day allowed to the ecclesiastics, and three to the friars of the Society during their lives. Here follows the decree:—

"As it is for the advantage and prosperity of the kingdom that the Pragmatic Sanction of April 2, 1767, should be again rendered valid, my illustrious ancestor, Charles III., having thereby suppressed the Society of Jesus throughout his dominions, and seized its temporalities, I, in the name of my august daughter, having consulted the Council of Regency, and my Ministers, decree—1. The Society of Jesus, re-established by the Royal Order of May 24, 1815, is perpetually suppressed, the said Royal Order being now annulled, as it was formerly, by the Cortes of 1820. 2. The individuals belonging to the Society can no longer assemble in a body; they must reside wherever the Government may authorise them. Those

who have received ordination, shall live as members of the secular Clergy, and be under the same jurisdiction. Those who have not received ordination, shall be subject to the ordinary jurisdiction, as seculars. 3. The ecclesiastics of the order shall receive five rials a-day during their lives, and the friars three rials, out of the property of the order. All the rest of this property, landed or moveable, shall be seized. 4. Foreign Jesuits shall not enjoy the above pension. 5. The property of the order, confiscated, shall be instantly applied to the extinction of the debt, and the payment of its interest; except those pictures, books, &c., which may be useful to literature and the arts, or such houses, colleges, residences and churches, which may be found useful for education or public worship.

"*Aranjuez, July* 4, 1835. "THE QUEEN."

Have we not here a manifest fulfilment of prophecy? Is not this another wound inflicted on the beast? Have we not here an instance of one of the ten kingdoms, which have "given their power and strength unto the beast," beginning "to hate the whore, and make her desolate and naked, and eat her flesh and burn her with fire," Rev. xvii. 16. This is not confined to Spain. It is spreading over the world. The nations shake, but fear not ye children of the kingdom; the day of your redemption draweth nigh. The kingdoms that are shaken must be removed, that the kingdom which cannot be shaken may remain.

HEAVEN'S ATTRACTIONS.

I WONDER we are not more interested in heaven. I wonder we are not more *drawn* to it. If our bodies must gravitate, yet should our souls? It is not the nature of *spirit* to sink and seek the earth, but to soar and sail aloft. Especially is this true of that spirit which has been born of the Spirit. Surely they who are risen with Christ should seek those things which are above, where Christ sitteth on the right hand of God.

I have been thinking of the attractions of heaven—what there is in heaven to draw souls to it. I thought of *the place*. Heaven *has* place. Christ says to his disciples, "I go to prepare a *place* for you." It is a part of the consolation with which he comforts them, that heaven is a place, and not a mere state. What a place it must be! Selected out of all the

locations of the universe—the chosen spot of space. We see, even on earth, places of great beauty, and we can conceive of spots far more delightful than any we see. But what comparison can these bear to heaven, where every thing exceeds whatever eye has seen or imagination conceived? The earthly paradise must have been a charming spot. But what is that to the heavenly? What the paradise assigned to the first Adam, who was of the earth, earthy, compared with that purchased by the second Adam, who is the Lord from heaven? It is a "purchased possession." The price it cost the purchaser every one knows. Now, having purchased it, he has gone to prepare it—to set it in order—to lay out his skill upon it. Oh, what a place Jesus will make—has already made—heaven! The place should attract us.

Then I thought of the freedom of the place from the evils of earth. Not only what *is* in heaven should attract us to it, but what is *not* there. And what is not there? There is no *night* there. Who does not want to go where no night is? No night; no *natural* night—none of its darkness, its damps, its dreariness; and no *moral* night—no ignorance, no error, no misery, no sin. These all belong to the night; and there is no night in heaven. And why no night there? What shines there so perpetually? It is not any natural luminary. It is a *moral* radiance that lights up heaven. "The glory of God doth lighten it, and the Lamb is the light thereof." No need have they there of other light. This shines every where and on all. All light is sweet, but no light is like this.

And not only no night there, but "no more *curse*." Christ redeemed them from the curse of the law, being made a curse for them. And "no more *death*." The last enemy is overcome at last. Each, as he enters the place, shouts victoriously, "O death! O grave!" "Neither *sorrow*." It is *here*. O yes. It *is* here—around, within. We hear it, we see it, and at length we feel it. But it is not there. "Nor *crying*"—no expression of grief. "Neither shall there be any more *pain:* for the former things are passed away." And what becomes of *tears?* Are they left to dry up? Nay, God *wipes* them away. And this is a sure sign they will never return. What shall cause weeping when He wipes away tears?

I have not said that there is no *sin* in heaven. I have not thought that necessary. If sin was there, night would be there, and the curse, and death, and all the other evils—the train of sin. These are not there. Therefore sin is not. No. "We shall be *like* him, for we shall see him as he is."

What *is* there, since these are not? *Day* is there; and there is the *blessing* that maketh rich; and there is *life*, immortality; and since no sorrow, *joy*—"fulness of joy—joy unspeakable;" and *smiles* where tears were; and there they *rest*, nor from their labours only, but from cares, and doubts, and fears; and *glory* is there, an "exceeding and eternal weight."

Then I thought of the *society*. It is composed of the *elite* of the universe. The various orders of angels who kept their first estate—as humble as they are high—not ashamed of men. Why should they, when the Lord of angels is not ashamed to call us brethren? The excellent of the earth also—all the *choice* spirits of every age and nation—the first man—the first martyr—the translated patriarch—the survivor of the deluge—the friend of God, and his juniors, Isaac and Israel—Moses, the lawgiver, and Joshua the leader of the host—the pious kings—the prophets—the evangelists and apostles, Paul, John—the martyrs—the reformers—the Puritan fathers—the Missionaries, Swartz, Brainerd, Martyn—Carey and Morrison have just gone up; and the young brothers who ascended from Sumatra—and another connected with Missions, *Wisner* has been suddenly sent for to heaven.

Is that all? Where is he who used to lisp "father, mother,"—thy child? Passing out of your hands, passed he not into those of Jesus? Yes, you suffered him. If any other than Jesus had said, "Suffer them to come to me," you would have said, No. Death does not quench those recently struck sparks of intelligence. Jesus is not going to lose one of those little brilliants. All shall be in his crown.

Perhaps thou hast a brother, or a sister there. That should draw you towards heaven—perhaps a *mother*—she whose eye wept while it watched over thee, until at length it grew dim, and closed. Took she not in her cold hand, thine, while yet her heart was warm, and said she not, "I am going to Jesus. Follow me there?" Perhaps one nearer, dearer than child, than brother, than mother—the nearest, dearest is there. Shall I say who? Christian female, thy husband. Christian father, the young mother of thy babes. *He* is not. *She* is not; for God took them. Has heaven no attractions?

Heaven is gaining in attractions every day. True, the principal attractions continue the same. But the lesser ones multiply. Some have attractions there now, which they had not but a few months ago. Earth is losing. How fast it has been losing of late! But earth's losses are heaven's gains. They who have left so many dwelling places of earth desolate, have gone to

their Father's house in heaven. What if they shall not return to us? We shall go to them. That is better.

But the principal attractions I have not yet mentioned. There is our Father—our heavenly Father, whom we have so often addressed as such in prayer. He that nourished and brought us up, and has borne us on—He that has watched over us with an eye that never sleeps, and provided for us with a hand that never tires; and who can pity too. We have never seen our heavenly Father. But there he reveals himself. There he smiles; and the nations of the saved walk in the light of his countenance.

And there is He, to depart and be with whom Paul desired, as being "far better" than to live. There is his glorified humanity. If not having seen, we love him, and in him, though now we see him not, yet believing, we rejoice with joy unspeakable and full of glory, what will be the love and the joy when "we shall see Him as he is?" There is He.

Heaven *has* attractions—many and strong—and yet (who would think it?) how few feel and obey the heavenly attraction! How much more powerfully earth acts upon us! How unwilling we are to leave it even for heaven!

M. S.

THE REV. CHARLES GUTZLAFF.

A FEW days since a noble-hearted friend met the editor, and said, "Sir, I have been intending to call and see you on the subject of a missionary whom I saw in China. You know I am not so much of a Christian as I ought to be; but I never saw a missionary like that man."

Do you refer, asked I, to Dr. Morrison? He shook his head, responding, "he is a very good man, and has done much good; but he is nothing to the missionary to whom I refer."

You speak then of Gutzlaff. "Yes," said my friend, "he is the man; he commands the esteem and admiration of every one who knows him. He is a real missionary, and carries such evidence of his character with him, that one of my Socinian acquaintances on hearing him at Macao, though he never cared anything about a missionary before, contributed handsomely to his support without any solicitation. He has no regular support from any society. He goes forth in his own name, and that of his Master, and although his expenses exceed two thousand

dollars a year, yet he has never been suffered to want. He is a very learned man; speaks many languages fluently; is very polite and affable, and seems to gain access to every heart. He is a physician, and by his skill makes his way every where among the natives of China. I have just been procuring a quantity of medicines to be put up for him in the best manner. I told him that I could not do much for him, but I would see that he had medicines for his journeys. His zeal for the moral and religious improvement of the Chinese has led him to devote his extraordinary talents and personal efforts to that object. He diffuses useful knowledge by means of essays and tracts printed in the learned language of China, which the people can read and understand, while they do not generally speak it. He inculcates the doctrines and virtues of Christianity also by his continual conversation and example. He has already traversed the maritime coast from Cochin to Mantchoo Tartary; and was prevented by nothing but the want of funds from reaching Pekin, the northern capital of the empire. He gains access to the towns and cities on the sea-coast by the casting junks, on board of which he often paves his way by his medical skill, or by acting as interpreter for the owners. He assumes the costume of the people; and from a strong personal resemblance to the Chinese, and his familiar knowledge of their language, the people insist upon it that he must be a descendent from their nation. This circumstance removes their prejudices, and gives him such facility of intercourse with them, as no stranger ever before enjoyed, since the days in which the learned Jesuits visited that country. The enterprise of Mr. Gutzlaff, if successful, and especially if aided by missionaries of similar qualifications, will open the doors of China to the religion of the Gospel; to the useful European arts and sciences; to the civilization and moral and political advancement of China; and to the extension of the commerce of that immensely populous region, to the reciprocal advantage of the Chinese and the more improved nations of the earth."

The Rev. Charles Gutzlaff was born and educated in the north of Germany. His talents and education presented him with the prospect of celebrity and extensive usefulness in his native country, but he has left all to serve Christ among the heathen.

THOUGHTS ON A PROPOSITION TO UNITE THE CHURCHES OF ENGLAND AND SCOTLAND.

(Continued from page 391.*)*

HEAR the *London Record* on this subject, that Goliah of the High Church press. In a recent number, the letter of an accredited correspondent states of the Irish establishment:—"It is true the great heads of our establishment (like all organizations when the head is too large for the body, a sure proof is afforded that the system is ricketty and diseased), I say the bishops are not aware of these outpourings of public indignation, surrounded by their bland chaplains and the smooth-faced aspirants for preferment..... An Irish bishop having large patronage at command, gathers around him a herd of sycophants, the bishop is the church and the church is the bishop: and again the Irish laity have very loose thoughts and very loose affections towards the Church as an establishment, they speak of it and look at it as a thing to which, though they adhere, they do not belong: they are too often *neuters*—too often *enemies*. The laity are disgusted with the manner in which the bishops aggrandize their families, their sons, their sons-in-law, their nephews, their sisters' husbands and their neices' husbands—to the heart-sickening of long-serving and pains-taking curates." Hear, also, the *Dublin Record*, another paper devoted to High Church interests. In the *second* number of it, February 20th, 1835, in an article quoted from the Christian Examiner, another periodical in aid of the Church:—"The patronage by which they (the bishops) are appointed, is corrupt and far from pure; they are not always appointed by persons qualified to judge of their fitness for their office, or disposed to take their qualifications into account." Extracts of a similar tone and tendency might be multiplied from the Christian Journal; but the above statements proclaim, in terms that cannot be mistaken, the certain doom of the remnants of prelatic power.

When this lordly impediment is removed, Presbyterian ordination will no longer, as it is at present, be insulted by the preference which the Established Church gives to Popish ordination: equality—blessed equality—shall reign: the right of synodical convocations shall be resumed; and there shall be no real obstruction to an union of all in both churches who preach the whole counsel of God.

As a minister of the Presbyterian Secession Church, I may

be asked, What would I concede in order to facilitate the union I contemplate? My answer is, not an iota of the doctrines or discipline of our section of the Church of Christ. Let them come to us. Holding the Bible as the grand basis of our standards, we dare not adopt any of those things against which we have always protested, and of which they complain. We would say, "Come over and help us;" and the union of the evangelical portion of the Established Church may be the means of diffusing a purer light amongst other communities, and a more general union will be the result. I would say to all the ministers of the everlasting Gospel—to all the lovers of the truth as it is in Jesus in the Establishment—"Come with us, and we will do you good;"—we will allow no headship between Christ and his church; we will endeavour to obtain and secure a proper theological training for preachers of the Gospel; we will share with you the power and the privilege of taking a hearty interest in the affairs of Christ's church, and will appoint pastors and not prelates, who will defend their flocks, and continually minister to them in holy things. We will introduce you to the table of the Lord in its primitive simplicity, and around it the salutary fence of Scriptural discipline, through which the open despisers of religion cannot force their way; come with us and we will give you the right hand of fellowship; we will show you that the ancestral pride and prejudice, or whatever else may have induced you to look upon us with coldness, with suspicion, or with contempt. are so many enslaving devices of the enemy of your peace, and the foe to your ministerial success. We will aid you heart and hand, one and all, to reform all that is corrupt, and to preserve and give beauty and efficacy to all that is pure and valuable in our religious institutions.

G——n, March 2d, 1835. O. J.

[We insert the above article, with the view of allowing the writer to discuss the subject, and in common with him, we deprecate the idea of compromising principle for the sake of uniformity. A Synod of the Church of Scotland lately petitioned Parliament for the maintenance of the Irish Episcopal Establishment. Those Episcopalians who maintain the Divine right of Episcopacy, and sound Presbyterians who hold the Divine right of Presbytery, cannot coalesce. Prelacy may give place to Presbytery, but Presbytery cannot unite with Prelacy.—EDIT.]

THE HARD AND THE TENDER HEART.

THE Scriptures speak of a stony heart. Touch a stone, it is hard: feel it, it is cold: try to carve your name upon it, or mould it into a particular shape, it resists all impressions. Such is the heart of man under the influence of the falsehoods and vices of this evil world. It becomes hardened through the deceitfulness of sin. To all the love concentrated in the cross, it is cold; to the interests of eternity, dead; and all the motives drawn from heaven and hell fail to impress it. In such a heart the Spirit of God has no place. It is a heart dead in sin, and under condemnation. To be given up to hardness of heart is the last stage of human wickedness. It is the greatest of curses; the most tremendous of moral judgments; the surest sign and seal of reprobation; the greatest calamity to be dreaded on this side of perdition.

To a hard and stony heart, a tender heart is directly opposed. What a gift of mercy—what an unspeakable blessing is this! It is the workmanship of God. The Spirit has breathed on it, and it lives. It is created in Christ Jesus unto good works. It is a heart in which, as in the garden of God, the graces of the Spirit, and the virtues that adorn the life, luxuriate and bloom, and shed around their hallowed fragrance.

The Bible teaches not only by doctrines and precepts, but by examples, which exhibit the operations and consequences of good and evil principles. Let us view, therefore, in the glass of Scripture history, the image which it presents of the hard and of the tender heart.

The history of the Jews, both in the Old Testament and the New—under Moses and the prophets, and under Christ and his apostles—exhibits amazing hardness of heart. Well were they styled a stubborn and rebellious generation. They were delivered from Egypt, by the most signal miracles and awful judgments. They were brought through the Red Sea, the water opening and standing as a frozen wall on each hand to give Israel a passage; and yet no sooner do they find themselves in need of water in the wilderness than they distrust Providence, and ask, "Is God among us or not?" At the stroke of the rod of Moses, God causes the dry rock to stream with water; and yet they question the power of God to provide them with food in the desert: they said, "Can God furnish a table in the wilderness?" Manna is rained down in continuous supply from heaven; but, wearying of this they lust for flesh. A miraculous supply of

flesh is provided; but while the flesh is as yet between their teeth, the Lord smites them with severe destruction. At one time, notwithstanding all their former bondage, they are for returning into Egypt: at another, they are for forcing prematurely into the promised land, which they were before determined to renounce. Though they had a law given them by God himself, out of the midst of thunderings and lightnings, on Sinai—though the divine presence went before them in the visible symbol of a pillar of cloud by day and of fire by night—though they had Moses commissioned and inspired of God to teach them and give them laws—though they were repeatedly chastened of the Lord with awful judgments—though they had Egypt behind and Canaan before them—and though their whole course was one continued scene of revelations and miracles; yet, what hardness of heart do they manifest in spite of all! Taught by God, they are yet incredulous: he gives them laws, yet they are disobedient: he corrects them, yet they soon turn aside: he pours his goodness around them, and yet they thanklessly forget his mighty works: he sustains them by miracles, yet they distrust his providence: he shows them that he is the only God, yet they madly rush after the idols of the heathen: he establishes them in Canaan, suspending their possession on their obedience, and yet by their idolatries and their wickedness they provoke him to root them out, and send them away captive to Babylon. Read the seventy-eighth and ninety-fifth Psalms, and look at the use made there of the facts of the Jewish history in exhibiting that people's hardness of heart. Read the solemn warning which the apostle Paul, in the third of Hebrews, addresses to us from the same example, saying, "Harden not your hearts. Take heed, brethren, lest there be in any of you an evil heart of unbelief in departing from the living God. But exhort one another while it is called to day; lest any of you be hardened through the deceitfulness of sin."

In the New Testament, we find the same hardness of heart among the Jews, in relation to the ministry of Christ and his apostles. The Jews had the prophecies in their hands—they were living in expectation of the promised Messiah; but when he came among them they rejected him. He taught as never man taught; he confirmed his mission by a variety of miracles of mercy; and yet they closed their ears against his doctrines—they fortified their minds against the evidence of his Messiahship—they ascribed his miracles to Satan; and being inflamed with a hatred against him which seemed to be great in propor-

tion to his meekness and goodness, they put him to death. He arose from the dead and ascended up into heaven; and his apostles went forth and preached his resurrection, of which they were witnesses; they demonstrated to the Jews from their own Scriptures that Jesus must needs suffer, and rise again, and be exalted a Prince and a Saviour to give repentance unto Israel and forgiveness of sins. Still hardness of heart characterized the great majority of that people. The Jews of Ephesus are a specimen of the whole. Paul "went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God, but divers were hardened and believed not, but spake evil of that way before the multitude." Well did Stephen characterize them when he said to their face, "Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost; as your fathers did so do ye." Given up to their hardness and impenitent heart, wrath came upon Israel to the uttermost. They were pulled up out of their land, and scattered over the nations. To this day they remain, like the pillar of salt into which Lot's wife was turned, a monument of hardness and of judgment!

Behold the meek and gentle Jesus toiling from day to day, amid the contradictions of that unbelieving generation! Behold him in the synagogue of Capernaum! It is the Sabbath. He unites mercy with prayer, and heals a man who had a withered hand. The Jews, instead of receiving and reverencing him as a teacher from God, turn, in their perversity and malice, his very miracles and religion itself into weapons of hostility against him. "They watch him whether he would heal on the Sabbath-day, that they might accuse him." He exposes their ignorance and wickedness on the spot. "Is it lawful, said he, to do good on the Sabbath-days, or to do evil?" But they are as cowardly as stupid and malicious. They have not a word to say. "They held their peace." He works the miracle. The withered hand is made whole before their eyes. But are they even now convinced? Does the miracle make any impression on them? Does it excite their admiration or conciliate their favour? No: they are as brutally obstinate and malevolent as ever—they go forth and take council to destroy him. No wonder the sacred narrative makes this record—"He looked round on them with anger, being grieved for the hardness of their hearts," Mark iii. 1—6. The hardness of the Jews, notwithstanding his preaching and miracles, and the evidences of his Messiahship, is a striking proof of the inefficacy of all means whatever, unless accompanied by the energy of the Spirit, to effect the soul's

regeneration, and a signal warning how near a people abandoned to hardness and impenitence are, to be overtaken by the vengeance of God. This obstinacy of the Jews was part of our Lord's affliction. He was grieved for the hardness of their heart. He wept as he pronounced the doom of Jerusalem; and lest any should suppose that their rejection of him was a disappointment to his expectations, he himself quotes the prophecies which foretold this. Matthew xiii. 14, "And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand, and seeing ye shall see, and shall not perceive. For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them."

Let us now select a Scriptural portraiture of tenderness of heart. We have this in the history of king Josiah. Josiah was a pious prince, and had this commendation from God himself, that his "*heart was tender*." In the eighth year of his reign, and the sixteenth of his age, "he began to seek after the God of David his father." In the twelfth of his reign and the twentieth of his age, he set about effecting a public reformation of religion from idolatry. In the eighteenth of his reign and twenty-sixth of his age, he proceeded to repair the house of the Lord. In the course of the repairs, "Hilkiah the priest found a book of the law of the Lord, given by Moses." There was scarcely a copy of the Bible then in existence but this; and king, priests and people, were almost altogether ignorant of its contents. The book was brought and read to the king, by Shaphan the scribe. What was the effect? "When the king heard the words of the law, he rent his clothes." He rent his clothes as an expression of rending his heart on account of the people's wickedness and the wrath that had been threatened. The king sends a deputation to enquire the mind of the Lord from Huldah the prophetess. Huldah, in reply, declared that the Lord would inflict upon Israel the judgments written, but that Josiah should be gathered to the grave in peace; and this testimony was borne to him by the word of the Lord, "Because thine *heart was tender*, and thou didst humble thyself before God, when thou heardst his words against this place, and humblest thyself before me, and didst rend thy clothes and weep before me; I have even heard thee, saith the Lord." Thus, in the character of Josiah, we not only see what the tender heart *ought* to be, but we see what *it is*. Every one should aspire

to possess it. It is of great price in the sight of him who tries the hearts and weighs the spirits of the children of men. It will be above the value of worlds to have, at the last day, that commendation from the great Judge, which he gave to good king Josiah, "*Thine heart was tender!*"

Let us now analyse some of the operations of the *hard* and *tender* heart.

1. Take salvation. Salvation is the grand concern. The tender-hearted Christian feels that it is so, and cherishes the lively and tender impression constantly within. He says continually with himself, What shall it profit me, if I gain the world and lose my soul? There is no greater evidence of hardness of heart, on the contrary, than in the midst of means and motives, in the midst of ordinances and opportunities, to be alive to the world, and dead to the soul. The language of such an one is, "What shall I eat, what shall I drink, and wherewithal shall I be clothed? How shall I enjoy myself? How shall I add to my gains? How shall I aggrandize myself and my family?" The tender soul, however, steers by the pole-star of salvation. "How shall I pass through things temporal, so as not to come short of life eternal? How shall I keep myself unspotted from the world? How shall my soul best prosper and be in health?" In the same way are Christian parents tender with regard to their children's salvation. Not what is the best way for them in the world—not what is the best way for their riches and greatness; but what is the best way for my children's purity, my children's piety, my children's eternity, is the great question with the heart of the Christian parent. He who has no heart for his own salvation, how can he have it for his children, or friends, or the world? But the Christian, taught to feel for himself, feels for them also; and, therefore, he not only "declares plainly" that he is bound for heaven himself, but endeavours to carry all he can along with him.

2. Take spiritual impressions. The tender heart is a heart spiritually alive. It is a heart susceptible of spiritual feeling. There are spiritual interests, and it feels their claims; spiritual pains, and it feels their pungency; spiritual pleasures, and it feels their joys. The good spirit dwells in it. It feels his blessed influences. It brings forth his graces. Hope, love, joy and peace, reign within. It dreads to grieve this good spirit, or to quench his operations. It desires his teachings—his awakenings—his comforts—his help. It pants after his fellowship; welcomes his movements; spreads the sail for the breathings of his influence; it is the very reverse of that temper

which Stephen rebuked in his murderers, "Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost."

With regard to all these graces and spiritual operations, the hard heart presents a moral desert—useless, dewless, and verdureless. Under this fearful spiritual malady of soul, the faculties of the mind and the senses of the body may be in vigorous operation, unconscious of the moral disease. The eyes see, the ears hear, the mind thinks, the memory turns back upon the past, hope springs forward to the future, imagination expatiates upon ideal worlds. But God is not in all his thoughts: he is without Christ and without salvation: the faith and repentance of the Gospel have no place in his bosom; and, therefore, though his heart should be ever so alive and tender to the concerns of his family, the liberties of the nation, or the temporal interest of his fellow-men, it is hard and dead to spiritual feelings.

3. Take the light, evidences, and motives of the Gospel. Notwithstanding the proofs of God's being and providence—of the Saviour's Godhead and grace—what astonishing hardness do men display in regard to the habitual contemplation and practical operation of these great truths, and those that centre in them. The disciples of Jesus, at first, shewed amazing incredulity in regard to his resurrection, and a surprising ignorance of the design of his sufferings and glory. Even after he arose he "upbraided them," it is said, "for their unbelief and hardness of heart." "O fools," said he, "and slow of heart, to believe all that the prophets have spoken! ought not Christ to have suffered these things, and to enter into his glory?" We are, indeed, ready to wonder at the slowness and hardness of heart which they evinced throughout the whole course of our Lord's ministry. They, however, are no more than pictures of human nature. We may detect the same disease in ourselves. Alas! what little impression do the most awful truths make on our minds! What a slender hold have they of our convictions! How dimly do we understand them! What small advances do we make in knowledge, notwithstanding the amplest means of instruction! How small the fruits which we bring forth, notwithstanding the most favourable opportunities! More tenderness of heart in relation to religious improvement, is greatly to be desired by the best. It is a sight to grieve the Saviour, could he grieve in heaven; angels might weep, to see what multitudes of men neglect the means of grace, or in the midst of means are careless, hardened and impenitent! To see

a man living prayerless in the midst of Gospel means and Gospel urgency, is shocking. To see a man heartless under a show of prayer is still more shocking: yet to such a pitch of impiety is the human heart every day hardened!

4. View the hard and tender heart in relation to the word of God. To this man, says God, will I look, even to him who is poor, and of a contrite heart, and who trembleth at my word. It was so with king Josiah, when he heard the words of the law he rent his clothes. It is the part of a tender heart to receive the doctrines of Scripture as they are revealed; to keep its precepts, because God has commanded them; to tremble at its awful threatenings; and to be melted, soothed and comforted, by the assurances of kindness and grace held forth in its exceeding great and precious promises. Oh! how I love thy law, does such a heart sing, it is my study all the day. What an evidence of hardness, on the other hand, is the neglect of the Scriptures! God speaks, and shall not man hear? God becomes our teacher, and shall we not gladly receive and study his revelation? He threatens, and might it not be expected that we should fly from his wrath, and embrace the salvation he has provided? Where is the man who weeps and humbles himself like Josiah? Who asks, What must I do to be saved, like the Philippian jailor? What shall we say of the impiety of those who denounce the Bible as an imposture, scoff at its sacred contents, and would root out the religion of Jesus from the earth, like Jehoiakim, who cut the leaves of Jeremiah's book and cast it into the fire? They are arrived at the last stage of wickedness. Their conversion is almost hopeless. They are in danger of having the seal of judicial hardness fixed upon their hearts, not to be broken up but by the flames of hell. How seldom are proselyting infidels, heretical preachers, or hypocritical and immoral professors of orthodoxy, ever brought to repentance. God, by a righteous retribution, gives them up to their hardness, because they "love to have it so." "*Let them alone,*" said Christ to his disciples, respecting the Pharisees, "they be blind leaders of the blind; and if the blind lead the blind, both shall fall into the ditch," Matth. xv. 14.

5. View the hard and tender heart in reference to sin. In youth, the conscience is tender. But exposure to the world too commonly wears off the fine edge of the moral sense, and blunts the sensibility of the conscience. Familiarity with vice gradually petrifies the heart, till past feeling; the youth who once blushed with modesty as he came from beneath the par-

ental roof, now works all manner of iniquity with greediness, prides himself in his wickedness, and glories in his shame. But look at the tender heart. See how the tender conscience is sensitive of sin, and feels a stain like a wound. Does the Christian fall into sin? Like Peter, he weeps bitterly. He confesses and forsakes his sin, and smiting, like the penitent publican, on his breast, he says, God be merciful to me a sinner. Dreading lest there should be some undiscovered iniquity in his heart, he prays with David, "Who can understand his errors? cleanse thou me from secret faults." Often does he mourn in secret over the strivings of the flesh against the spirit, and exclaims with Paul, O wretched man that I am, who shall deliver me from the body of this death? Solicitous to be purged from all filthiness of flesh and spirit, he prays for quickening grace, he abhors the appearance of evil, and longs for the perfect purity of the heavens.

6. View the hard and tender heart in relation to duty. The true Christian not only departs from evil, but addresses himself to duty. He makes a conscience of duty, because it is duty. He does it heartily to the Lord, and not to man. He studies to approve himself to God, who tries the heart, and seeks his favour who shall judge him at the last day. The Christian remembers whose he is, and who has bought him with his own precious blood; and the love of Christ constrains him to live to him, who died for him and rose again. But when we engage in acts externally good, and these evangelical motives of love to Christ—a sense of the divine authority, and the approbation of God, have no place in our minds—it is an awful evidence of the hardness of our hearts.

7. View the heart in reference to surrounding wickedness, and you have a test of its hardness or of its tenderness. Men often hypocritically affect to deplore the vices of the times, or the errors of their brethren. But the true Christian feels. He has that true charity which rejoices not in iniquity, but mourns over human wickedness. Lot vexed himself with the ungodly deeds of Sodom. David exclaims, "When I saw transgressors I was grieved: rivers of water run down mine eyes because sinners keep not thy law." Paul's soul was stirred within him when he saw the city wholly given to idolatry, and thus speaks respecting false professors—"I tell you, even weeping, that they are enemies of the cross of Christ, whose end is destruction; whose God is their belly, whose glory is their shame, who mind earthly things." "Go, says God, through the midst of Jerusalem, and set a mark on the foreheads of the

men that sigh and that cry for all the abomination done in the midst thereof." Look at the Redeemer himself. He weeps over impenitent and devoted Jerusalem. "If thou hadst known in this thy day, the things that belong to thy peace, but now they are hid from thine eyes." To be unaffected with the wickedness and the doom of sinners is an evidence of hardness. How hard their hearts who make a mock at sin!—who not only do such things, but take pleasure in them that do them!

8. View the heart in reference to Christian sympathy and kindness, and try whether it be hard or tender. The tender-hearted Christian feels for the distresses of his fellow-creatures and fellow-christians. He is ready to distribute, willing to communicate. He weeps with those who weep, and rejoices with them who do rejoice. Taught by the power that pitied him, he learns to pity others. Remembering that God for Christ's sake hath freely forgiven him, he is tender-hearted and forgiving. Knowing the grace of Christ to himself, he is compassionate, and kind, and bountiful. He cannot behold unmoved a brother or sister naked and destitute of food. Nor can he be satisfied with saying, Be ye warmed, and fed, and clothed. No! He gives the things that are needful for the body. His heart is not hard, but tender. The love of God dwells in him. And does he feel nothing in regard to men's spiritual need? Charity to the soul is the soul of charity. Jesus Christ had compassion on the multitude and fed them. His miracles were miracles not of judgment against his enemies, but of mercy in healing men's bodily diseases; but his grand business was the salvation of men's souls. And is not the Christian a follower of Christ? Do you harden yourself against the poor? Does a child of misery solicit your compassion in vain? Does a poor, broken-hearted penitent sister or daughter humble herself to you without effect? Cannot all the pardoning mercy that streams from the cross move your relentings toward an erring brother? Go; for shame! and hide yourself in the desert: retire from the haunts of men: pollute not the church of Jesus with your membership. The God that shall judge you sees that your heart is hard. The Redeemer, who died for the ungodly, sees that it does not bear his image or superscription.

9. How vast the debt of gratitude which we owe for the innumerable expressions of the Divine goodness and mercy! All admit this. Try the hardness or tenderness of the heart by this test. God is good to all; and in proportion to his goodness is the debt of gratitude. Are his temporal mercies

nothing? And yet with what general insensibility are they received! His is the food that nourishes us; his, the raiment that clothes us; his, the air we breathe; his, the light that shines upon us: he gives sleep its refreshing power; he warms the hearts of parents, children, friends, with those affections which are the spring of human action, and the solace of human life. And yet the generality of men see no more of our heavenly Father in their mercies than the beasts that perish! Man is not only a creature, but a sinner; and O! what provision has mercy made for his salvation! God sends his Son to save us. Christ comes to ransom sinners from destruction. That we might be spared, he spares not himself: that we might be delivered, he delivers himself up for us all. He lays down his life that we might never die: he dies for us that we might live for ever. Behold the crucified Saviour! See him suffering, the just for the unjust, that he might bring us to God! Behold him on the cross, pleading with you the atonement he has won, and beseeching you to be reconciled to God! Surely, one might think, such love could not but melt the hearts of men. But, alas! what multitudes make light of it, and forsake their own mercies! What hardness of heart is here! Aggravated wrath surely must be the punishment of such aggravated ingratitude. "Despisest thou the riches of his forbearance and long-suffering; not knowing that the goodness of God leadeth thee to repentance; but after thy hardness and impenitent heart, treasurest up wrath to thyself against the day of wrath, and revelation of the righteous judgment of God." "He that despised Moses' law died without mercy; of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trampled under foot the Son of God, hath counted the blood of the covenant an unholy thing, and hath done despite to the Spirit of grace." "How shall we escape if we neglect so great salvation?"

10. All admit the criminality and danger of insensibility, not only under the mercies, but under the personal chastisements and public judgments of God. By this test also we may discern the hard or the tender heart. The Jews both before the Babylonish captivity and their final destruction by the Romans, abandoned themselves to incorrigible wickedness on the one hand, and obstinate insensibility to the indications of God's judgments on the other. Of Zedekiah, king of Judah, when Nebuchadnezzar carried them away, it is said, "He did evil in the sight of the Lord, and humbled not himself before Jeremiah speaking from the mouth of the Lord; but he

stiffened his neck and hardened his heart from turning unto the Lord God of Israel." Of the people it is written, "Moreover, all the chief of the priests and the people transgressed very much after all the abominations of the heathen, and polluted the house of the Lord. And the Lord God of their fathers sent to them betimes his messengers, because he had compassion on his people and on his dwelling-place." But they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the Lord arose against his people, till there was no remedy. Insensibility is also fatal in relation to personal chastisements. "He that being often reproved hardeneth his neck, shall suddenly be destroyed, and that without remedy." The design of chastisement is repentance and reformation; but when this is not accomplished, it is a sad sign of a reprobate spirit. Sickness has brought you into contact with eternity, and you trembled, and wept, and made supplication, and vowed to be for God. You have been respited, and yet have you not forgotten all? and are you not as worldly and wicked as before? Wherefore make haste and repent, lest wrath should come suddenly upon you, and you should find yourself a child of despair, and a companion of devils for ever. Is the Christian chastened? He goes to God: "shew me wherefore thou contendest with me?" is his prayer: he puts away his sin, and turns to the Lord. And thus his chastisement of the Lord saves him from being condemned with the world. Are judgments abroad in the earth? This is the language of a tender heart—"My flesh trembleth for fear of thee, and I am afraid of thy judgments."

Cultivate a religious tenderness of heart. It has the praise of God. The Lord takes pleasure in it. While he requires it, he promises to bestow it. "A new heart will I give you, and a new spirit will I put within you; I will take away your stony heart, and I will give you a heart of flesh." Guard against the beginning of a hardened heart. Beware lest you be hardened through the deceitfulness of sin. Cherish holy impressions. Exercise yourself to an humble and penitent mind. Be in earnest in religion. Carry your liveliest affections with you into the use of the means of grace. Give God your whole heart. Let your soul glow with a warm and generous enthusiasm in the cause of your Redeemer. Cherish within you the fear of God, as the best preservative against an unfeeling mind. "Happy is the man that feareth alway; but he that hardeneth his heart shall fall into mischief."

Dread hardness of heart as the most fatal of evils. God

regards it with indignation and abhorrence. It called forth mingled emotions of anger and grief from the Redeemer when he was on earth. A hard heart is the seat of all hideous and hateful principles. It is enmity to God; it sets at nought his threatenings, tramples on his mercy, and pours contempt on the blood of atonement. It defeats the only remedy which the Gospel provides for our renovation as well as justification; and only waits the instigation of the devil to be wound up to any pitch of wickedness. Remember, too, that this hardness is a progressive disease. Like the ossification of the heart in bodily disease, it has its beginning, its progress, and its consummation, in awful death. Many, once hopeful, are now past feeling. Temporary awakenings are succeeded by deeper lewdness and depravity, and the last state is worse than the former. Amid the means of grace, and under motives, and threatenings, and Gospel urgency, the hard impenitent heart stands out as the flinty rock, beneath the suns and dews of heaven—barren, bleak, and unproductive. The Word of God is a hammer, indeed, which breaks the flinty rock in pieces; but the hard heart beneath it is like the anvil, which only grows harder by repeated blows. Privileges, professions, opportunities, only aggravate the doom of the impenitent, like gold and jewels in the pockets of a drowning man, which only drag him deeper down, and render his salvation more difficult and unlikely. How awful to be found in such a state at a dying hour! How dreadful the first awakenings of such a soul in the pit of despair! Oh, look then to the sacrifice of Calvary. Mourn over an impenitent and unbelieving heart. Beseech God to renew within you a right spirit. Delight to contemplate the compassion of the Saviour, and bring your soul into daily contact with his cross. Dread an unfeeling mind as the heaviest judgment. Abhor the idea of heartlessness in religion. Better is a broken than a hardened heart. "The sacrifices of the Lord are a broken spirit; a broken and a contrite heart, O Lord, thou wilt not despise. The Lord is ever nigh to them that be of a broken spirit; he saveth such as are contrite in heart." "Wherefore, as the Holy Ghost saith, To-day, if ye will hear his voice, harden not your hearts."

LUTHER.

GOVERNMENT APPOINTMENT OF MINISTERS IN THE ESTABLISHED CHURCH OF SCOTLAND.

Is it not a fundamental principle of our Presbyterian system, that congregations should freely elect their own pastors? Yet the Established Church of Scotland has faithlessly allowed the powers that be to hamper them in the use of this privilege which Christ has given to his people. In many instances, patrons, or the king, nominate the minister. The General Assembly, indeed, have latterly armed the people and the Presbytery with the apparent power of a negative. It would appear from the following singular document, that there are places which, in the first instance, fix on a minister whom they wish, and then negotiate with the Government for his appointment. May not the Government assent or refuse? What gross Erastianism is this! What right has an earthly Government to interfere with a church of Christ, in the appointment of her pastors? It is well that there is a Secession:—

From the Scotsman of August 29th, 1835.

"The application to Government by the parishioners of Falkirk, in favour of the Rev. A. Melville, will, in all probability, be successful. Lord John Russell has returned the following answer to the letter which they transmitted, recommending Mr. Melville to the attention of Government:—

"*To H. Salmon, Esq., Falkirk.*

"*Whitehall, 25th August*, 1835.

"Sir—I have to acknowledge the receipt of your letter of the 18th inst., conveying, on behalf of the parishioners and Committee of the Parish of Falkirk, the unanimous recommendation of the Rev. Alex. Melville, of Greenock, to that Parish, and I have the satisfaction to inform you, that in compliance with that recommendation, so harmoniously and *respectfully* addressed, I have submitted for his *Majesty's approbation* the name of that gentleman for the vacant Parish.

"I am, your obedient servant,

(Signed) J. RUSSELL."

WHAT RELIGION ARE YOU OF?

A POOR slave was thus addressed by a lively gentleman, in a jocular way:—"Well, I hear you have become very religious of late; I want to know what religion you are of." "Why, Massa," said he, "my religion is to *cease to do evil, and learn to do well;* what religion are you of?"

COLLISION BETWEEN THE DISSENTING AND THE ESTABLISHED CHURCHES IN SCOTLAND.

EXTRACT OF A LETTER.

You will have seen by this time, that the opposition which Dissenters in Scotland are making to the endowment of chapels, and of the extension of the Established Church, at their expense, is agreed by Parliament to be settled by commissioners appointed for that purpose. I will not pretend to say what the result of their investigation will be, but I am of the opinion that it will be rather of a mortifying nature for the church clergy. Their request to government is, that there should be as many churches erected as will contain all the church-going people, and that these churches should be endowed at the public expense. They do not take into account the numbers which the churches of the Dissenters contain; in their estimation they are as so many nut-shells, and the Dissenting clergy as so many upstart imposters. Upon the subject presently in dispute, publications are issuing from every corner. Anglo-Scotus continues to fire away from his masked battery, for he is ashamed to give his name; but many, even of his own brethren, are disgusted with the scurrilous abuse of the Dissenters. What these convulsions and shakings will turn to, is at present hid from our view, but it is evident some great event is on the wheels of Providence; and be the issue of things what it may, it is certainly our duty to wait till the end be, believing that we shall rest and stand in our lot at the end of the days.

THE DORRELLITES.

Their founder was Dorrell, one of General Burgoyne's refugees. He lived in Leyden, Massachusets, in 1797–98, and was a great imposter. He pretended, like the present Mormonites, to be possessed with supernatural powers; and having the attributes of Deity, it was not in the power of man, he said, to hurt him. He and his followers abstained from flesh; made use of nothing which was procured at the expense of life; and were assured, that if they had full faith in him, they should never die. They put off leather shoes, and had others made of cloth or wood. One was a blacksmith; he procured a pair of cloth bellows, and all lived upon milk or vegetables. They discarded all revelation, except what Dorrell received; set at defiance all the laws of men, and were governed in all their conduct, as they expressed it, by the "light of nature." Meetings were held once a week, at which their worship consisted in eating, drinking, singing, fiddling, and dancing, and hearing lectures from Dorrell. By the terms of their covenant, all their property was held in common stock. In a short time, Dorrell collected a large society, among whom were some very respectable families in the towns of Leyden and Bernardstown, Massachusets. People went from all the neighbouring towns, to hear and see the marvellous doing of Dorrell and his associates. At length, at one of their meetings, a goodly number having assembled, Dorrell opened with music, and began to deliver his lecture. At that

meeting, Capt. E. Foster, of Leyden, attended as a spectator. He was a man of good sense, of a giant frame, and a countenance that bespoke authority. When Dorrell came to the doctrine of his mysterious powers, he had no sooner uttered the words, "no man can hurt my flesh," than Foster rose, indignant at his blasphemy, and knocked him down with his fist. Dorrell, affrighted, and almost senseless, attempted to rise, when he received a second blow at which he cried for mercy. Foster promised to forbear, on condition that he would renounce his doctrines, yet continued beating him. A parley ensued, when Dorrell consented, and did renounce his doctrines, in the hearing of his astonished followers. He further told them, that his object was to see what fools he could make of mankind. His followers, chagrined and ashamed, at being made the dupes of such a base fellow, departed in peace to their homes. Dorrell promised his adversary, upon the penalty of his life, never to impose upon the people more. Dorrell became a miserable drunken pauper, maintained by the town of Leyden, Massachusets.

DR. FRANKLIN'S RULES OF LIVING.

Silence.—Speak not but what may benefit others or yourself; avoid trifling conversation.

Order.—Let all your things have their places; let each part of your business have its time.

Resolution.—Resolve to perform what you ought, perform without fail what you resolve.

Frugality.—Make no expenses, but do good to others or yourself; that is, waste nothing.

Industry.—Lose no time; be always employed in somethiug useful; cut off all unnecessary actions.

Sincerity.—Use no harmless deceit; think innocently and justly; and if you speak, speak accordingly.

Justice.—Wrong none by doing injuries, or omitting the benefits that are your duty.

Moderation.—Avoid extremes; forbear resenting injuries.

Cleanliness.—Suffer no uncleanliness in body, clothes, or habitation.

Tranquillity.—Be not disturbed about trifles, or at accidents common or unavoidable.

Humility.—Imitate JESUS CHRIST.

DR. FRANKLIN'S SAYINGS.

One *to-day* is worth two *to-morrows.*

Handle your tools without mittens—a cat in gloves catches no mice.

He that by the plough would thrive,
Himself must either hold or drive.

The eye of the master will do more work than both his hands.

Not to oversee workmen is to leave them your purse open.

A fat kitchen makes a lean will.

If you would be rich, think of saving as well as getting.

What maintains one vice would train up two children.

Beware of little expenses—a small leak will sink a great ship.

If you would know the value of money, go and try to borrow some—for he that goes borrowing goes sorrowing.

Pride is as loud a beggar as want, and a great deal more saucy.

Pride breakfasted with plenty, dined with poverty, and supped with infamy.

Lying rides on debt's back.

It is hard for an empty bag to stand upright.

Creditors have better memories than debtors.

For age and want save what you may;
No morning's sun lasts the whole day.

If you do not hear reason, she will surely rap your knuckles.

He that hath a trade hath an estate. He that hath a calling hath a place of profit and honour. A ploughman on his legs is higher than a gentleman on his knees.

He that lives upon hope will die fainting. Industry need not wish.

There are no gains without pains.

At the working-man's house hunger looks in but never enters.

Plough deep while sluggards sleep,
And you shall have corn to sell or keep.

Rather go to bed supperless than rise in debt.

WHAT CONSTITUTES A STATE?

What constitutes a state?
Not high-rais'd battlement and labour'd mound,
Thick wall or moated gate;
Not cities proud, with spires and turrets crown'd:
Not bays and broad-arm'd ports,
Where, laughing at the storm, rich navies ride:
Not starr'd and spangled courts,
Where low-bred baseness wafts perfume to pride.
No; men, high-minded men,
With powers as far above dull brutes endu'd
In forest, brake, or den,
As beasts excel cold rocks, and brambles rude:
Men who their duties know,
But know their rights; and knowing, dare maintain;
Prevent the long-aim'd blow,
And crush the tyrant, while they rend the chain.
These constitute a state:
And sovereign law, that state's collected will,
O'er thrones and globes elate,
Sits empress, crowning good, repressing ill.

Sir W. Jones.

The above lines, by Sir. W. Jones, are admirable. There is one omission. He says nothing of piety. "Righteousness exalteth a nation, but sin is the reproach of any people."

Printed by James Wilson, 70, High-street.